

the bringer (of evil to thine enemies),
and the de-
stroyer of all.¹

*/

6. ² Heaven and earth follow thy
destructive
energy as mothers their child ; since
thou smitest
YB.XTRA, all the hostile hosts, INDRA,
faint³ at thy
wrath.

7. (Worshippers), summon hither for
protection
him who never grows old, the repeller (of
enemies),
himself never repelled, the smft conqueror,
the driver,
the best of charioteers, unharmed of any,
the aug-
menter of water.⁴

8. TTe solicit for our protection IKDBA,
the con-
secrator of others⁵ but himself consecrated
by none,

¹ Sama Yeda, I. 4. 1. 2. 9 ; II. 8. 1. 8. 1, with
vritratuh for
viswatkh. Yajur Yeda, 33, 66. Mahidhara takes
turya as an
imperative :=7#ar<zy#₅ not as a vocative.

³ Sama Yeda, II. 8". 1. 8. 2. Yajur Yeda, 33, 67.

³ Tthe texts of B.Y., S.Y., and Y.Y. read *snafhayanta* ^ -
which
properly means " to kill/" "but must here have a
passive meaning.
Sayana" and Maindliara read *srathayanta*, Tvhicli
they explain
Jchinna. bhavsnti, " they are wearied, afflicted."
Benfey translates
ii " sinkt kraftlos,⁷⁷ and adds in Gloss. " *gnatji* hat hier
wohl nn-
zweifelhaft die Bed. von *gratii* * laxari * *
erschlaffen." "
Brafka-
yanta, is probably the right reading.

* Sama Yeda, I. 3. 2, 5. 1.

⁵ MaMdhara (Yaj. Y, 12. 110) explains *islikartdram*
as *yajna-*
ni&hpddalcam) but Sayana takes it as *satr&nam* (?)

zmnskartaram.

As one of the meanings of *samskd^a* is the investiture "with the sacred thread, and *vradya* is the name for one in whose youth the customary observances have been omitted and who has not received his investiture with the sacred thread, the epithet